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LETTER

A To the REVEREND the ~~the~~

PROLOCUTOR:

BEING AN

ANSWER

TO

A PAPER, Advertised as Published in the
Post-Boy of April 3d, 1718. Intituled,

A LETTER *from the* Prolocutor, to
the Reverend Dr. Edward Tenison
Arch-Deacon of Carmarthen.

By a Gentleman of CAMBRIDGE. - *Her*

Buy the TRUTH, and Sell it not. Prov. xxiii. 23.

L O N D O N,

Printed for J. ROBERTS near the Oxford-
Arms in Warwick-Lane. 1718.

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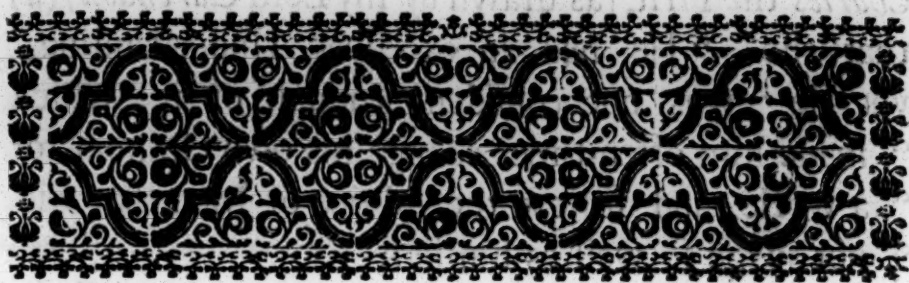
REF

To the REVEREND the

PROLIFICATOR:

W E R

01



Cambridge, April the 19th, 1718.

Mr. PROLOCUTOR,



Friend of Dr. *Tenison's* begs Leave to address himself to you, and to offer to your Consideration a few Observations on some Passages in your Letter to him.

That you wrote that Letter *more in compliance with the Judgment of others, than from your own Inclination*, I can easily believe; because I am willing to have a better Opinion of your Judgment, than to think you could be inclined to judge what you have written, considerable or pertinent enough to trouble either Dr. *Tenison* or the World with. P. 5.

But I must own, I was under a very great Surprise, to see a Person, who fills the Chair in the Lower House of Convocation, suffer himself to be prevailed upon to *comply with the Judgment of others, rather than follow his own*, in a Matter, in which the Honour of that House, the Character and Reputation of a Right Reverend Bishop, and even the Cause of the Church of Christ is concerned.

"Tis a great Blemish in the Character of King Charles the First, (as drawn by my Lord Clarendon) (a) that tho' "He had an excellent Understanding," yet He "was not confident enough of it; which "made him often-times change his own Opinion for "a worse, and follow the Advice of Men that did "not judge so well as himself."

I am afraid, Sir, that in *complying with the Judgment of others* to write this Letter, you changed *your own Opinion for a worse, and follow'd the Advice of Men that did not judge so well as your self.*

How unhappy the Effects of such *Easiness* often are, appears, in that many of the Misfortunes of King Charles's Reign are owing to it. And as it then was very pernicious to the Civil State, so it may now be to Religion. I have a greater Regard for you, than to think you capable of acting any Part which you know is not for the Interest of Religion. I am inclined to believe that you have no design to promote Superstition, or discourage pure Christianity. But are you sure the Persons, who prevailed upon your Good nature to *comply with their Judgments, rather than follow your own Inclination*, have no such Design?

You must forgive me, if I cannot help thinking, That as in King Charles's Time, many in the Administration had the Private Interest of Themselves too much, and the Publick Interest of the State too little at Heart; so now, many in the Church are for ob-

(a) *History of the Rebellion*, Vol. III. Part I. p. 257. Edit. *Octavo.*

taining Secular Dominion and Power, at the Expence of Truth, and more solicitous for their *own* than the Interest of the Kingdom of Christ.

King *Charles's* Ministers brought about their Designs, by taking Advantage of that Prince's *Irresolution*, and working upon his *Good-nature* to comply with their Advice, contrary to his own Judgment. So do the Designing Worldly-minded part of the Clergy now. They, in the same manner, take Advantage of the *Irresolution* of their *Good-natur'd* Brethren, to draw them, *against their Inclination*, into compliance with them in their Measures, without observing to what they tend.

The Attempts that have been made, (tho' in vain) by artful Addressee and (a) *base Flattery*, to engage the Metropolitan in their Cause, as well as their having actually prevailed upon you to *comply with them, contrary to your own Inclination*, are strong Proofs, that this is a Stratagem from which they promise themselves great Success.

If there are any such Men in the Convocation; the Concurrence of Mr. Prolocutor will contribute very much, (how much more would the Concurrence of the Metropolitan, if it could be obtained?) to the justification of their Designs, in the Opinion of the World. Will they not triumph, on having prevailed on Mr. *Prolocutor*, *contrary to his Inclination*, to write against the only Person who has yet had

(a) Dr. Dawson's Dedication. Mr. Mills's Letter to Mr. Pilonniere, p. 62.

Some other late Writers might be mention'd.

the Courage in the Convocation-House, to Protest against their irregular and dangerous Proceedings ?

It is worth while to consider *in what manner* the Judgment of others has prevailed upon you to write against Dr. Tenison. It is described in the following

Sentence, *I shall confine my self to some*
 Pag. 6. *very few Passages in the Close of your Protestation*, i. e. of the Paper printed along with the Protestation.

I do not say that you designed, but those, *whose Judgments you, in despite of your own Inclination, complied with*, might design that some Observations of very little moment, *on a very few Passages in the Close of Dr. Tenison's Paper*, should be understood to be and be taken for an *Answer to the whole Paper*. A *Letter from the Prolocutor to Dr. Tenison* appears in Print; Advantage is taken of this by *Men of Management*, to make it believed that Dr. Tenison is Answered, and thereby his PROTESTATION is hindered from being duly considered, and having the Influence it ought to have in the World.

There would have been less appearance of *Management* in this short Piece of Yours, if, instead of intituling it *A Letter from the Prolocutor to Dr. Tenison*, which many who govern their Opinions by the *Reading* as well as by the *Judgment of others*, may be made believe contains a Confutation of the *main Positions* He has advanced, you had intituled it, *Some Observations on a very few Passages in the Close of Dr. Tenison's Paper*.

This would have been fair and *artless* Dealing, and would neither have imposed, nor have furnished *Managers* with an occasion of imposing on the Credulous.

I thank you for *remembering well, that Dr. Pag. 6.*
Tenison, on the 10th of May, declared in the
Abbey, at your Return from the Jerusalem Chamber,
his Intention to Protest. But, Sir, you seem, (as
well as you remember this) to have forgot it while
 you were writing your 16th and 17th Pages. There
 you say, that you *were not at all aware* that Dr.
Tenison would Protest on either of the Synodical
 Days following the 10th of May. You seem to
 think it *an Attempt perfectly unprecedented* for a
 Man to keep his Word, and hint that *to have en-*
tertained any Apprehension of it, you should have
condemned in your self as a most extravagant Im-
agination. Could Dr. *Tenison* declare to you *his In-*
tention to Protest, and yet you *not be at all aware*
 that he *intended* to Protest? Indeed, it is in some
 measure an antiquated Virtue for a Man to keep his
 Word; but antiquated as it is, all that know Dr.
Tenison, know that he constantly keeps his. You
 are well enough acquainted with the Regard he al-
 ways has for his Promise, to *have been aware*
 that he would do what he so publicly *declared* to
 you he *intended.*

On mention of your *Return from the Jerusalem*
Chamber, I cannot help asking, “ Could you return
 “ just as the Clock had struck Ten that Day, ha-
 “ ving first waited the Reading of the Representa-
 “ tion in the Lower House, and yet be conscious
 “ to your self that there was *no Management?* ”
 Pardon me, Sir, if, tho’ I am inclin’d to think
 as favourably of your Intentions as I possibly can,
 yet I am forced to follow my own Judgment, in
 saying,

saying, that there was, in my Opinion, a *great deal of Management*. I know that some Members of your House (and very considerable Ones) have boasted of the *Management* of that Day. I know some, who glory in it as a *Master-piece of Management*, first, to have *contriv'd* that *early* Meeting, without the Knowledge of such Members as they thought might have opposed the Business of the Day; and next, to get it *entered on their Books*, that the *Report was received Nemine Contradicente*, with a Design of making that artful Use of it, that afterwards was made in Print. This, Sir, was another Piece of *Management*, I do not say, in you, but in those *whose Judgment you comply with*.

In Reply to the following Pag. 7, 8, 9. 'tis acknowledged, that it has been *of late* the Practice of the Lower House to go on with a Debate *begun*, before the Schedule was delivered. But then this is nothing at all to the Purpose it is brought for, which is to justify what was done on the 3d of *May*, the Day on which the Prosecution against the Bishop of *Bangor* commenced. For on that Day *no Debate was begun*, nor had any thing been said about the Bishop before the Schedule came down. Tho' therefore it has been *of late* the Practice to *continue* a Debate after bringing down the Schedule, which was *begun* before: Yet nothing can be plainer, than that *beginning* a Debate after the Schedule came down (which was done the 3d of *May*) was nevertheless unjustifiable, and would have warranted Dr. *Tenison's* Protestings (if he had thought fit) on that Account alone.

I ap-

I appeal to you, Sir, whether the following Account of what was done that Day, be not exactly true. After the Schedule was come down and delivered, the Dean of *Ely* open'd the Debate, by making a long Speech against the Bishop, mixed with Words that seem'd to carry a great deal of Respect and Value for his Lordship, intimating, " How great a Concern it gave him that he should
 " be forced to appear against him ; but his Book
 " and Sermon contained Doctrines of such dangerous Consequence to the Church of Christ and
 " the King's Supremacy, that he could not forbear
 " to break Silence upon this Occasion, it being what
 " was *expected both within and without Doors*.

The Dean of *Chichester* spoke to the same Purpose, with the same mixture of mighty Respect for One with whom he had had so long an Acquaintance. How sincere that Profession of Respect was, the World may judge, from what he has since wrote against him. Both ended with a Motion that a Representation should be made to the Bishops, setting forth that the Sermon and Book had a Tendency in them,

1. To subvert the Government and Discipline of the Church of Christ in this World ; and,
2. To impugn the Supremacy of the King, and all Civil Governors in Matters of Religion: Or to that Purpose.

After the abovesaid Motion was made, a Member on the side of the Minority (as I have been inform'd) stood up and said, that "*He had not*
" till within a very few Days heard that any thing
 B " of

“ of this Nature was intended; that he was
 “ much surprized at it, especially since it had
 “ relation to a Sermon preach’d before His Ma-
 “ jesty, and printed by His Command: But that
 “ he would not enter into any Debate about it, be-
 “ cause *he did not think the House at Liberty to*
 “ *enter into any Debate at all.* That he remem-
 “ bred before he had the Honour to sit in the
 “ House, there were great Debates about the Power
 “ of the Schedule, whether it *adjourned*, or as it
 “ is in the Books, *prorogued* the Convocation, or
 “ no. That this Matter has never yet come into
 “ any of the Courts; but if it should, and Sen-
 “ tence should be given against the Lower House,
 “ *that would be an Unlawful Assembly.* And there-
 “ fore, said he, let other Gentlemen run what ha-
 “ zard they please, I will run none.” And after
 he had spoke to this Purpose, he went out of the
 House. A while after, another Member on the
 side of the Minority, went out of the House,
 having first intimated that “ He did not think it
 “ safe to meddle with a Sermon which the Supreme
 “ Ordinary had Licens’d.” Another Member
 on the same side said something to the same Pur-
 pose, and withal added, that “ He thought they
 “ were very partial, in falling upon the Bishop’s
 “ Sermon and Book.” This, Sir, accounts for
 the same Members not speaking more in favour
 of the Bishops Doctrines, “ *They did not think*
 “ *the House at Liberty to enter into any Debate,*
 “ *much less into a Debate about a Sermon which*
 “ *the Supreme Ordinary had Licens’d.*” Dr. Can-
non

non went along with the Majority, and did them a Kindness now and then, by moderating their Extravagancies. At last, it was agreed that a Committee of Nine Persons, (a) two Deans, (b) two Arch-Deacons, (c) three Proctors of the Diocesan Clergy, and (d) two Proctors of the Capitular Clergy, should draw up a Representation, and fortify it with Passages taken out of the *Sermon* and *Preservative*.

This, Sir, you know to be a true and fair Account of what was done on the Third of *May*: And how the Practice of the House, mentioned by you of continuing Debates after receiving the Schedule, can justify these Proceedings of this Day, I suppose no one will pretend to conceive.

I proceed to make some Observations on the Account next given of the ordinary *Meetings* of *Convocation*, when a *Prorogation* only is expected. These, you say, p. 10. are commonly attended by some few of the Neighbourhood only, and those, generally speaking, too few to deserve the Name of a *House Representative*, &c.

But whether they *deserve* the Name, or not, they are a *House*; and if you will peruse the Acts of

- (a) Dr. Moss of Ely, } Chaplains in Ordinary to His
Dr. Sherlock of Chichester, } Majesty.
(b) Dr. Cannon of Norfolk,
Mr. Sprat of Rochester, late Chaplain in Ordinary to
His Majesty.
(c) Dr. Friend, } late Chaplains in Ordinary to His Ma-
Dr. Bisse, } jesty.
Dr. Dawson.
(d) Mr. Barrell of Rochester,
Dr. Davies of St. Asaph.

the Lower House from the beginning of the Late Reign, you will find some Business of a very extraordinary Nature done in a very thin House. I don't say that Mr. *Whiston's* Censure was transacted in such a House: But thus much is certain, that the Extracts from his Writings were referred to a Committee of the whole House, and that Dr. *Tenison* (who governs himself by his own Judgment, and not by that of other Men,) was the only Member that I have heard, attended that Committee; and this he did so closely, that he staid in *Henry the VIIth's* Chapel from Ten in the Morning 'till Four in the Afternoon, during which Time I have heard him say, He transcribed all the Extracts that, by the Order of the House, lay upon the Table, for the Perusal of all the Members that should that Day attend the Committee. If the Attendance of one Member was that Day a Committee of the whole House, then why were not you and Dr. *Tenison* a Lower House of Convocation on the 14th of *February*? For as fond as the Lower Clergy have been of comparing their House to the House of Commons, yet I do not find this part of the Parallel any-where asserted, that the Presence of any Set-Number of Members is necessary for the forming the Lower House of Convocation.

Not but you would have been very well attended by divers of the Committee, and other Learned Persons, if you had thought fit, on the last Synodical Day, to have taken the Chair in due Time. You might have seen half the Members of the late Committee, and so many others waiting for you,

you, in the Space between *Henry* the VIIIth's Chapel and Dr. *South's* Monument, as were double the Number that attended on the 8th of *November*. Who they were, you may know from Dr. *Sherlock*, Dr. *Cannon*, Dr. *Friend*, Dr. *Davies*, Dr. *Dawson*, Dr. *Dent*, Dr. *Green*, Dr. *Newy*, and others.

It was so far from being pleasing to Dr. *Tenison*, that the House was so *thin*, that, I am sure, He would have been much better pleased to have had an Opportunity of *Protesting* before all the above-named Members. He used pressing Instances with one of them, Dr. *Green*, to stay till You came: But the ill state of Health he has of late been in, would not suffer him to stay in the Cold longer than the last Hour appointed for the meeting of the Convocation. Others might have been press'd in the same manner, but that they are supposed to be inclined to imitate your Example, which (if the Notices we meet with here, in the Conversation of such Members of Convocation as sometimes reside in this Place, or are sent from the Diocese of *Ely*, be true) constantly leads them, in every Question, that is moved in your House, to go along with the Majority. And indeed, when Dr. *Tenison* found that he could not, by the most earnest Entreaties, prevail with Dr. *Green* to stay, whose Refusal, (if he had been in a confirmed and better state of Health, would, to use, Sir, your Words, have seemed a little *unkind*, considering the Relation Providence has established between them, by making them Members of the

Pag. 21.
same Society, and how many Years they lived together under the Old Archbishop's Roof, by
 whose

whose Favour, and that of the Trustees appointed in his Will for the disposal of his Options, Dr. *Green* enjoys all the Ecclesiastical Preferment he now possesses): When, I say, Dr. *Tenison* found he could not prevail with his old Friend Dr. *Green* to stay; no wonder he was discouraged from imagining he could have prevailed with other Members, to whom he had not the same Relation, and with whom he had not had so familiar an Acquaintance, nor any Opportunities of doing Acts of Friendship, that might put them under Obligations to gratify him in a Request of waiting 'till about One a Clock for Your coming to the House.

To return; if the *few*, who meet on such Days, when a Prorogation only is expected, are a House; and if it has been the Practice of the House to do Business in a thin House, when more might be present if they would; then I do not see why Dr. *Tenison's* forbearing to *Protest* on the 8th of *November*, should be so mentioned by You to be consistent with the Practice of the House and his own Principle, as to insinuate that the contrary would have been consistent with neither. And if it was rather *your* Fault than Dr. *Tenison's* that there was not a fuller House when he did *Protest* on the 14th of *February*, then certainly the thinness of the House should not, by You, of all Men, be made an Objection against his *Protesting*.

Pag. 12. You ask Dr. *Tenison*, "if the offering
" his Protestation on the 8th of *November* were thought improper; how it came to pass,
" He should think it less so on the 14 of *February*?"

Sir,

Sir, You here take for granted, what cannot be allow'd, " That Dr. *Tenison* thought his Protestation " improper on the 8th of *November*." It does not appear from Dr. *Tenison*'s Paper, that He thought his Protestation improper on either of the Days, but the contrary. And, according to my Information, your declining, tho' you were in the *Abbey* some time before, to go into the House on *Nov.* the 8th, 'till the Schedule came down (which looks as if you *were aware of something*, and in another Person might have passed for *Management*); and when you went into the House, your reading the Schedule of Prorogation the Minute (or, to prevent cavilling at that Word, the Instant) you were in the Chair, made it impracticable for Dr. *Tenison* to make his PROTESTATION then. But that Disappointment could not hinder so Loyal a Subject, and so constant a Man to his Friend, and to the Cause of Truth, as Dr. *Tenison* is, from taking his next Opportunity, but made Him *more aware* too, to do it when You were last in the *Convocation-House*.

It cannot be unknown to You, that He is as punctual to his Word, as loyal to the King, and as firm to his Friend, as any Man alive: And since the Honour of the King, the Credit of his Friend, and the Sacredness of his Promise were concerned; can You be surprized, that being once disappointed by Your (a) *nimble Step*, He did not for that desist, but resol-

(a) *The Prolocutor's Answer to The Report vindicated from Mis-reports*, p. 55.

to do, the next Opportunity, what He intended to have done then ?

Whatever other Clergymen may do, Dr. *Tenison* will no more encourage, by his Practice, going back from a Promise, than He will teach in His Sermons, " That no Oath imposed by the Parliamentary Powers ought to be kept ; and that " the Imposer must " answer at the Bar of God for the Perjury."

The Truth of what I have said, is so manifest, that you will not deny it, if you know, amongst all your Acquaintance, any one Minister of a Parish that has with the same alacrity and cheerfulness (since the Death of our great Deliverer, King *William*) expended greater Sums of Money in promoting the Service of the King, and the Interest of the Publick, than Dr. *Tenison* has done in the County of *Kent*, I shall esteem it a mark of your Favour to hear from you the Name of that Clergyman, whoever he be, that has been so Zealous for the Honour of His Majesty, and that has so well promoted and so generously contributed towards the Prosperity of our Country. And as for his Friends, you also know, that there is not a Man that has been firm and constant to him, that ever was deserted by him.

In Times of Trial, Adversity and Distress, in which the Bulk of Mankind do frequently forsake their Friends; He, like *Atticus* of Old, as divers Clergymen now living in *Kent* can witness, continues steadfast and unvariable, and constantly adheres to his. No Difficulty, no Discouragement can separate him from his Friend, nor hinder him from being true to his Engagements.

In short, you that know Dr. *Tenison* perfectly well, must know that he never breaks his Word; and since, as you have ingenuously (a) acknowledg'd, he declar'd to you his *Intention* to *Protest*, you must own, that you had sufficient Reason to expect his *Protestation* as soon as he had an Opportunity of making it.

You say, *Pag. 13 and 14*, That Dr. *Tenison* has *thought fit carefully to conceal the Circumstance of there being no Soul in the House on the 14th of February, besides You, the Actuary, and Himself; the Relation of which will, you verily believe, occasion great Surprise.*

On the contrary, 'tis a Circumstance Dr. *Tenison* has not been at all careful to conceal. So far from it, that 'tis necessarily implied in the *N. B.* at the End of his Paper, in these Words: *N. B. " While the Protestation was reading, the Prolocutor declared he would not receive it.*

Now, had there been any Members in the House but your self, there could have been no room for this *N. B.* Mr. *Prolocutor* must not then have declared, *that HE would not receive the Protestation*; but the Question ought to have been put to the House, whether THEY would receive it. So that no one, who read this *N. B.* and considered the full Import thereof, could think there were any more Members in the House, besides Mr. *Prolocutor* and Dr. *Tenison*; unless he could suppose that Mr. *Prolocutor* would do a thing so very irregular, as to de-

(a) *The Prolocutor's Letter to Dr. Tenison, pag. 6.*

clare HE would not receive what was offered in the House, instead of putting the Question to the House, whether THEY would receive it.

You go on, Pag. 14. *“ And now, Sir, after this
 “ Action of Yours thus truly represented, I am content
 “ the World should judge between us, whether at such
 “ a Time, and under such Circumstances, it better be-
 “ came any Member to offer, or the Prolocutor—— to
 “ refuse a Protestation of any Sort or Nature what-
 “ soever ?*

I am content too, the World should Judge, Whether at any Time, and in any Circumstances, it does not become a Loyal Subject and good Protestant to offer a Protestation of the Sort and Nature that Dr. Tenison's was, i. e. *A Protestation in behalf of the King's Supremacy and Protestant Doctrines.* Is any Time, or are any Circumstances, improper for such a Protestation?

It is time, Sir, to have done with that stale Pretence of timorous and faint-hearted Advocates for TRUTH, that to be zealous in its Defence, is at present Unseasonable, and that it were better to wait a more convenient Juncture. Truths of such Importance as those, in behalf of which Dr. Tenison made His Protestation, should be inculcated in Season and out of Season; no time should be thought unseasonable or improper.

But if one Time be more proper than another; I ask, What Time could have been more so, than that Dr. Tenison has made use of? I cannot but think the most seasonable Time for appearing in Defence of Truth, is, when it is in danger from the violent Attacks of subtle and powerful Adversaries.

The

The fittest Juncture to appear in Defence of the King's Supremacy, is, when Steps are taken which tend to destroy that Supremacy: And a Protestation in behalf of Protestant Doctrines could never be more opportune, than when those Doctrines are begun to be exploded by a Shew of Authority, and many who call themselves Protestants, are leading us back to Popery, disguised under the Name of CHURCH. And for the Circumstance of the *Protestation* being made in the Convocation-House, what *Place* could be properer to stand up in Defence of the King's Supremacy and Protestant Doctrines in, than the *Place* where they had been most vehemently and most dangerously attack'd? And if the Convocation-House was the proper *Place*, a Synodical Day must be the the proper *Day*. 'Tis true, that on Days when a Prorogation only is expected, such Business is not expected: Yet the doing such Business, was not by the Majority, on the 10th of *May*, thought irregular. A Prorogation then was expected, and a Prorogation only, except by such as were in the Secret; and yet very extraordinary Business, *by the Management of some Men*, was that Day done. Dr. *Tenison* would have been glad He could have offered his Protestation on a Day when some other Business besides a Prorogation was expected. But if by the Proceedings against which Dr. *Tenison* Protested, the Convocation has so far incurred the Royal Displeasure, as not to deserve His Majesty's Favour and Permission to meet on any other Days but such, those Members who brought this Inconvenience upon the Convocation are to be blamed; and not Dr. *Tenison*,

who must be content to Protest on such a Day, because else He could not have Protested at all.

I therefore judge, since every Member of the Convocation has a Right to Protest against what he conceives may be contrary to the Interest of *true Religion*, or may be otherwise prejudicial to himself, or to those whom he represents; since upon both these Accounts there were just Reasons for Dr. *Tenison's* Protesting; and since this was the only Opportunity He had to Protest: That *it better became him to Protest, than the Prolocutor to interrupt him*; which was a denial of Justice; and therefore a Complaint might rather have been expected from Dr. *Tenison*, than from Dr. *Stanhope*.

Give me Leave, Sir, here to acquaint you with the Grounds of our Approbation of Dr. *Tenison's* Protestation in this Place.

During the late Queen's Reign, a Representation of the Lower House of Convocation was handed about here, to prevail with some of our Body to believe, that Immorality and all kind of Evils had their Source from the *Revolution*. But the Representation of the Upper House taught us to look further in search of the Source of the depraved Manners of the Age; and in order to check the growth of Infidelity, Profaneness and Immorality, directed, that our Tutors should instruct the Youth in the Doctrines of the Bible. Many of us, encouraged by the Representation of the Bishops, and the Goodness of some of our Tutors, have made the Sacred Scriptures our Study and are perswaded that they are a *perfect* Rule of Faith, and ought to be the *only* Religion

ligion of Protestants. We see, that (a) “ in the whole
 “ Scripture there is no Promise made to the Major-
 “ part of the Pastors of the Church ; and there
 “ being no Divine Promise made about it, it is cer-
 “ tain that the Nature of Man is such, that *Truth*
 “ *separated from Interest hath few Votaries* ; but
 “ when it is *opposite to it*, it must have a very
 “ small Party.” And for that Reason, we are not
 afraid to believe any Truths we find in the Bible,
 tho’ a Majority of Divines chance to be against
 them, especially if those Truths clash with the En-
 croachments and usurped Claims of the Clergy.
 We see, that the only Foundation of the Faith of a
 Protestant, must be, *his Private Judgment*, and a
Personal Perswasion that the Doctrines he believes,
 are contained in the Bible. The Doctrines which
 we see there, we think our selves obliged not only
 to *believe*, but also to *profess*. To deny us this
 Liberty, we think is Tyranny ; to forbear using it,
 Hypocrisy. We agree with what St. *Ambrose* writes
 to *Theodosius* the Emperor, (b) “ *Neque Imperiale est*
 “ *Libertatem dicendi negare, neque Sacerdotale quod*
 “ *sentiatur non dicere*, Epist. 29. lib. 5.” And the Li-
 berty we claim for our selves, we allow to others ;
 and do not expect what is impossible, that all Men
 should exactly agree with our Opinions. We ad-
 mire the Sentiment of *Charles* the Vth, who when
 (c) “ he could not bring his Clocks to strike in the

(a) Bishop *Burnet's* History of the Reformation. Vol. II. Preface. p. 6.

(b) *Ibid.* p. 349. Records.

(c) *Ibid.* p. 330 of Book II.

“ same Minute, used upon that to say, He saw the
 “ Folly of endeavouring to bring all Men to be of
 “ the same Mind in Religion, since he could not
 “ bring Machines to agree exactly.” But tho’ we
 do not expect all Men should agree exactly with all
 our Opinions; yet we think that all Protestants
 ought to agree with us in those I have recited,
 because they are included in the Foundation
 of Protestantism, “ the Perfection of the Holy Scrip-
 “ tures as a Rule of Faith.” We think that this
 Foundation is subverted by those who teach, that
 in Matters of Conscience and Salvation, there are
 other Legislators besides Christ, and that either any
 single Person, or the *Majority* of a Synod, can make
 Laws in such Cases; or that Christ has left with one,
 or many, an Authority of putting Interpretations upon
 his Laws, to which others shall be obliged to submit.
 That any Men upon Earth can so judge, or
 pass Sentence upon the Consciences of their Fellow-
 Christians, as to affect their State with regard to
 the Favour or Displeasure of Almighty God; that
 the Civil Magistrate may use any Degree of Force,
 to bring them to an Uniformity of Opinions, to
 profess what they do not believe, or not to profess
 what they do believe; that he may add the San-
 ctions of this World to the Laws of Christ, or sup-
 port a Spiritual Kingdom by Temporal Penalties.

These we cannot think Protestant Doctrines, nor
 those good Protestants who maintain them. We
 think Religion must be voluntary, or else it is none;
 we think Christ only can know and judge our
 Consciences, and that He only has the Key of Hea-
 ven,

ven: He only opens, and no Man shuts: He shuts, and no Man opens. We think we have the whole Revealed Will of God in the Bible, and that (as St. Chrysostom says) *πάντα ἀναγκαῖα δῆλα*, whatever is necessary to Salvation, is so plainly contained in it, as to need no Interpreter. We therefore reject, as good Protestants should, their Notions, who would have us receive any thing else for *inspired* but the Scriptures. We condemn those who would persuade us, as we receive the Scriptures for a Divine Rule of Faith, so to receive the pretended Apostolical Canons and Constitutions (a) for a Divine Rule of Discipline. And we disapprove of those who tell us, (b) we must believe that what the Primitive Writers, call'd the Apostolical Fathers, "have delivered to us, is as certainly the true Doctrine of Christ, as if we had received it — from our Saviour and his Apostles." That (c) we must receive it, if not with equal Veneration, yet but with little less Respect than we do the Sacred Writings." That "their Writings (d) are not to be looked upon as a mere Traditionary Relation of what had been delivered to them, but rather as an *Authoritative Declaration of the Gospel of Christ to us*. That (e) they are Inspired, tho' not of equal Authority with the Scriptures; and (f) have a more than Human, tho' a less than Divine Authority.

(a) Mr. Whiston. (b) Wake's Prelim. Pref. to the Apostolical Fathers, Chap. 10. Of their Authority. p. 158.
 (c) *Ibid.* p. 160. (d) *Ibid.* p. 164. (e) *Ibid.* p. 171, 172.
 (f) *Ibid.* p. 175.

What *OEdipus* is able to solve these Riddles, and shew us, How one inspired Writing can be of greater or less Authority than another, since both must have the Authority of the Holy Ghost? Or how any Authority can be more than Human, and yet less than Divine?

As Protestants, we think our selves obliged to profess our Dissent, tho' an Arch-Bishop should teach us, that we must believe *Barnabas, Hermas*, (or whoever wrote the Books which bear their Names,) *Clemens Romanus, Ignatius*, and *Polycarp*,

" were inspired, and that we must therefore conclude, that they * have

* It should be, not only have not.

† i. e. were Infallible.

" capable of doing it.

" ought to look upon their Writings, tho' not of

|| Why not, if their Authors were Inspired and Infallible? For on what else is the Authority of the Holy Scriptures founded, but the Inspiration and Infallibility of those who wrote them? Where then is the Difference?

" ended with so eminent a Portion of the Gifts of

‡ And yet it seems they were Infallible, (vid. †) and if so, were endued with all that is necessary to make their Writings of equal Authority with the Scriptures.

" the Blessed Spirit for doing it ‡; nor have their Writings been judged by the common Consent of the Church, in the inspired

Ages

“ Ages of it— to be of *e-*
 “ *qual dignity* with those of
 “ the Apostles and Evange-
 “ lists*), yet worthy of a
 “ much greater Respect than

* From which I should
 conclude, they were not
 judged to be wrote by
 Men Inspired and Infalli-
 ble.

“ any Composures that have been made since.” That
 “ since (a) in those Times the extraordinary Gifts
 “ of the Holy Ghost were bestowed, not only on the
 “ Bishops— but on many of the common Christians
 “ too; and since one particular Design of those Gifts
 “ was, for the discerning of Prophecies— We can-
 “ not doubt, but what was universally approved of—
 “ by the whole Church in those Days,— must by
 “ this means have received *a more than Human Ap-*
 “ *probation*, and ought to be
 “ look’d upon by us, tho’
 “ not of † *equal Authority*
 “ with those Books which
 “ they have delivered to Us as *strictly Canonical*, yet
 “ as— containing the true and pure Faith of
 “ Christ, without the least Error intermixed with it.”

† Why not, if they
 have received *a more than*
Human Approbation?

“ We, for our Parts, are perswaded, that no Wri-
 tings but those of the Bible, can be proved to be
 Inspired, and of Divine Authority; and that, since
 between Divine Authority and Human there is no
Medium, all other Writings are only of Human Au-
 thority; and tho’ never so free from any mixture of
 Error, yet are not *an Authoritative Declaration of*
the Gospel. If we thought them so, and that they
 had *a more than Human Approbation*, we would ne-

(a) *Ibid.* p. 175. ut supra.

ver mince the Matter, nor invent impossible Distinctions of different Degrees of Authority in Inspired Writings, and of an Authority between Human and Divine; but would boldly and professedly take them into the Canon, as a part of Holy Writ and our Rule of Faith.

The Reason why we cannot allow any other Books to have *a more than human Approbation*, but those which the Church has from the Beginning receiv'd as *strictly Canonical*, is, because we are certain there is no Authority more than Human which is not Divine; and that there are no *Degrees of Divine Authority*: And therefore the Church not having received any other Books as of *equal Authority* with those of the Apostles and Evangelists, it must be concluded, that no others have *a more than Human Approbation*.

And as we are perswaded that the Canon of Scripture is compleat, and therefore reject all Additions to it; so we reject all pretended Authoritative Interpretations of it (which would put it in the Interpreters Power to make whatever Additions they thought fit, or quite to alter it :) Nor can we reconcile with our being Protestants, the admitting either the *Fathers*, or the *Majority* of a Synod, to be such Interpreters.

Being thus perswaded, the natural Consequence is, that at a time when the Fundamental Doctrines of Protestantism are attacked by such as would themselves be thought Protestants; when the Bible is made either so *imperfect*, or so *obscure* a Rule of Faith, that Human *Decisions* or Authoritative *Interpretations*

(a)
Sect
as to
Soul
is no
that
Prov
ordai
only
Him,
curea
lowed
it by

pretations are thought necessary to compleat or explain it: The natural Consequence, I say, is, that a *Protestation* in behalf of Protestant Doctrines and the Perfection of Scripture as a Rule of Faith, cannot but give us great Pleasure, as we see it does the *Non-jurors* and their Favourers great Uneasiness. We are so far from thinking it did *not become Dr. Tenison to offer his Protestation*, that we value and respect Him for doing it. I have conceived great hopes of seeing more *Protestations* of the same Tenor; which may contribute to the better clearing up the Nature of *true Religion*; by shewing how different it is from what is generally called Religion now-a-days, *viz.* the Performance of External Ceremonies and Rites of Worship in a particular Method; that, being seated only in the Conscience, Human Authority can neither be its Rule nor Judge; that its only Sanctions are, the Rewards of Heaven, and the Punishments of Hell; and that the Belief of a Future State is necessary to it, in opposition to that * *Sadducaical*

(a) The *Sadduces* imbibed Doctrines which rendered them a Sect thoroughly Impious——. Their Notion was——, That as to Man, this World is his All: That at his Death, Body and Soul die together, never to live more; and that therefore there is no future Reward nor Punishment. They acknowledged that God made this World by his Power, and governs it by his Providence, and for the carrying on of this Government, hath ordained Rewards and Punishments, but they are in this World only; and for this Reason alone was it that they worshipped Him, and paid Obedience to his Laws. In sum, they were *Epicurean Deists* in all other respects, excepting only that they allowed that God made the World by his Power, and governs it by his Providence.

Dr. Prideaux's Old and New Testam. connected.
Vol. II. Part. I. pag. 335.

Doctrine, "That a Man who does not believe another World, may nevertheless be as Religious as any Man is capable of being."

This, Sir, is the Opinion that many have of this *Protestation* here; and these the Grounds of it.

I hope this long Digression will be pardoned, since not wholly Impertinent; because it may serve to relieve You and the Reader, in the midst of a very inconsiderable Dispute, tho' by You made necessary, about Words and Facts.

I return to Your Letter. The Paragraph which comes next under Consideration, *pag. 15*: is a very surprizing one.

After having offered your Reasons for refusing a *Protestation of any sort whatever* (which have been above reply'd to): You proceed to give a Reason against receiving this *Protestation in particular*: Which is, that *it is stiled a Protestation in behalf of the King's Supremacy: When it is a Complaint against an Act of the House; one main Inducement to which, is declared to have been a seasonable Vindication of that very Supremacy.*

If the Convocation skreen themselves under the Pretence of a Dutiful Zeal for the King's Supremacy, in those *very Actions* by which they impugn it, so as to make it doubtful whether they have not incurred a Premunire: Their *pretended* Zeal for the Supremacy, ought to be no Prejudice to Dr. *Tenison's* real Zeal; or to his securing himself from the Penalties

nalties He apprehends the House may be liable to, by Protesting against their Proceedings

But what I would observe as Surprising in this Paragraph, is, That you could *comply with the Judgment of others*, in giving such a Reason *against receiving Dr. Tenison's Protestation in particular*, as 'tis absolutely impossible should have been the true Reason; but must have been invented since, and that, one would think, by Persons of no very great Judgment. For could that, Sir, be your Reason *against receiving Dr. Tenison's Protestation*, which you certainly did not know, at the time when he Protested? His styling it *A Protestation in behalf of the King's Supremacy*, was then unknown to You, when You refused to receive it. This you could not know 'till after the *Protestation* was Printed. How therefore could it be the Reason for your not suffering him to Protest? This, Sir, tho' not in You, yet certainly was *Management*, and, I think, but ill *Management*, in those who prevailed upon you to *comply with their Judgments, against your own Inclination*. What could be a greater Affront to the common Sense of the World, than to endeavour to make Men believe that a Circumstance, which could not be known to you 'till several Days after your Refusing Dr. Tenison's *Protestation*, was the Reason of your Refusing it.

Thus, Sir, we have done with what relates to the Justifiableness of Dr. Tenison's *making his Protestation*, or your *refusing it*.

I am apt to think, the Reasons you have offered against receiving a Protestation *of any sort whatever*, appear to be no good Reasons why you should not have

have received a Protestation of the sort Dr. Tenison's was of, *i. e.* in Behalf of the King's Supremacy and Protestant Doctrines.

The Reasons offered, are, the *Time* and *Circumstances*. But I have endeavoured to maintain, that no *Time* nor *Circumstances* are *unseasonable* or *improper* for such a Protestation: That the *Time* Dr. Tenison took was the most *seasonable* that could be; that the *Circumstance* of *Place* was *rightly* chosen; that a Synodical Day was the *only proper* Day; and that since the *Circumstance* of its being a Day on which Business was *not expected*, was owing to the criminal Behaviour of such Members of the Convocation as suffer'd themselves to fly in the Face of His Majesty; and the other *Circumstance* of a *thin House*, was occasion'd purely by your own Delay. Neither of these ought to make Dr. Tenison desist from putting in Execution a Design so laudable and seasonable as his was.

And the Reason you offer against receiving his *Protestation in particular*, I have shewn cannot possibly be the true Reason, because it is a Circumstance which you could not know 'till several Days after the offering the Protestation.

But you have one Particular more to trouble the Reader with, p. 16. *It is a Complaint* Pag. 16. *against Dr. Tenison, for bestowing so hard a Word as that of Management, on your coming so late the two last Synodical Days.*

The word *Management* (as applied by Dr. Tenison) reaches to May the 10th, as well as to the two last Synodical Days: And that there was a great

great deal of *Management in some body*, with regard to the *Transactions of that Day*, is, I think, plain beyond all Doubt. Many, Sir, on the side of the Majority (as has been observ'd already) boast of the *Management* of that Day as a Master-piece. I confine my self to your Letter to Dr. *Tenison*, and so will not enter into the Account you have given of that Day's Conduct, in your *Answer to a Letter from a Member*, &c. p. 55, which another Hand may do.

But I would beg Leave here to put you in mind of one or two Things relating to the *Management* of the 3d of *May*.

By the Dean of *Ely's* Speech on that Day, when the *Prosecution* was moved in your House, it appears that it was *expected both within and without Doors*. But by whom expected? A Member who lives in *London* acquainted you then, "That he had not 'till within a very few Days heard that any thing of that nature was intended." And some of those who lived in the Country, had not heard of it at all. This Affair seems to have been so *manag'd*, that those who favoured the Prosecution, *expected it*, and were accordingly in readiness; while many of those who it was thought might oppose it, *had not heard any such thing was intended*; and so were to be surprized unprepared. You know that some Members who live in *Kent* had not heard of it. And you are desired to call to mind, whether between the Session next before *Easter*, and that of the 3d of *May*, you did not accidentally meet a Member on the Road near *Lewisham*,

Lewissham, who asked you, Whether there would be any special Business on the 3d of *May*? And whether the Answer, which you then gave, did not import, *You thought there would not*? Now, if there was special Business intended that Day, no less than the Prosecuting a Bishop, for Printing a Sermon by His Majesty's Special Command, which Mr. Dean of *Ely* said was *expected both within and without Doors*; I ask, how could such an Answer be given without *Management*? Or, did you in that too *comply with the Judgment of others, rather than follow your own Inclination*?

You seem unconcerned, *p. 17.* what *Pag. 17.* Censure is passed on your Conduct, *Nov. 8.* for this remarkable Reason, *Because you came directly from his Grace to the House, and were there as soon as he thought it necessary.* I do not pretend to give any Answer to this Reason. Who can be fitter to be made an Oracle of, by Men that are governed by the *Judgments of others, against their own Inclinations*, than his Grace of *Canterbury*? Had you said that you wrote this Letter to Dr. *Tenison*, in *Compliance with the Judgment of his Grace*, it would doubtless have been unanswerable. I free your *Conduct* therefore on *Nov. 8.* from all Suspicion of *Management*, upon the Conviction of this indisputable Enthymem, "His Grace was concerned." *Ergo*, There was no *Management*.

In Vindication of your Conduct on *Feb. 14.* and to shew there was no *Management* that Day neither, you give us an Account that you "were at *Lam-*

" *berth*

“ *beth* at a very good Hour, there set
 “ up your Horses, and visited His Grace, P.18,19.
 “ (to know, I suppose, *how soon he thought*
 “ *it convenient for you to be at the House;*) but that
 “ *Morning* being tempestuous, and the *Thames*
 “ rough, you were forced to harness afresh, and
 “ drive round the Bridge: Your Chariot broke
 “ in the *Strand*: You were forced to take a
 “ Hackney; and so reached not the *Abbey* ’till
 “ above a Quarter past Twelve.

Thus, Sir, you think you have discharged your
 self of the Crime of *Management* on that Day. Be
 it so. But then I must prefer a new Action against
 you for *Mismanagement*. Your Business that Morn-
 ing did not lie at *Lambeth*, but at *Henry VIIIth’s*
 Chapel: You might have paid your Duty to his
 Grace another Time, or earlier in the Morning;
 and far be it from me to believe, that his Grace,
 who on *May* the 10th detained you no longer than
 Nine in the Morning, was at all in Fault, or
 that he ought to be blam’d for your not taking the
 Chair as early on *February* the 14th, as you did
 on *May* the 10th. If the *Thames* was rough
 when you came from his Grace, it was so when
 you went to him; and therefore your Horses
 should not have been unharnessed.

The Charge of *Management*, then rightly stated,
 amounts to thus much: On the 10th of *May* there
 was really *Management in some body*, if not in You.

On Nov. 8. there was no *Management*, FOR his GRACE was concerned. And on Feb. 14. there was either *Management* or *Mismanagement*. And now, with relation to all these three Days taken together, I cannot see that it was either *unfair* or *unkind* in Dr. *Tenison* to use the word *Management*. As to what you mention
 21. in your Conclusion of the Relation between You and Dr. *Tenison*, which makes you think it your Duty to treat him with Candor and Respect; you are to be commended for treating him so, and for chusing in that Point to follow *your own Inclination, rather than the Judgments of others*; or the Examples of such Advocates for the Proceedings of the Lower House, as have treated those who have differed from them in the most Unchristian and Ungentleman-like manner.

And that this part of your Conduct, may, with the more Advantage, be proposed to the Imitation of future Writers in this Controversy, the World may, in due time, be presented with such a Collection of Passages, from what has been published by the most considerable Writers that have hitherto appeared against the Bishop of *Bangor*, as will at once serve to expose their rude and shocking Treatment of him, and to recommend the Humanity and Civility of your Letter to Dr. *Tenison*, to all who have a true Taste of Good-Breeding and Gentle Behaviour.

I can

I can assure you, that Dr. *Tenison* thinks himself happy in *the Relation Providence has established between you*; and I think you had no Reason to complain of his treating you in a manner not becoming that Relation, or not treating you with the same Candor and due Respect that you have treated him with. I have heard him speak of you in Terms of Respect, and declare, in variety of Companies, that you are a very good Dean. And you have his good Word, not only as you are a very good Dean, but also upon other Accounts: Particularly, I remember to have heard him say, he is perswaded that you have so undoubted a Zeal for the procuring Reverence and exciting Devotion in the Publick Worship of God; as to induce him to believe, you would hardly oppose such Alterations in the *Common-Prayer-Book* (if that Matter was regularly brought before the Convocation) as would put it into the Power of the Clergy to read Lessons at Discretion out of the Canonical Books of Scripture, instead of those that are now taken out of the *Apocrypha*; he having heard you, in Conversation, during the late Queen's Reign, express some Concern, that *Bel and the Dragon* was appointed to be read in the Month wherein you had the Honour of paying your Attendance at Court, as one of the Chaplains in Ordinary to Her Majesty.

I have now finish'd what I intended ; and tho' I have opposed your Exceptions against a *very few Passages in the Close of the Paper printed along with Dr. Tenison's Protestation*, which you made rather in Compliance with the Judgment of others, than from any Inclination of your own ; yet for his Sake, as well as your's, I have endeavour'd to do it with all that Respect, which becomes One who is very much the Doctor's, and

Your humble Servant,

* * * * *



Dr. Tenison's

Dr. *Tenison's* PROTESTATION, all along referred to in this Paper, was Publish'd for *J. Wyat*, under the Title of,

A PROTESTATION *made on the 14th Day of February, 1717, in Behalf of the KING'S SUPREMACY, and the Protestant Doctrines Asserted and Maintain'd in the Lord Bishop of Bangor's Sermon, preach'd before His Majesty, on March the 31st, 1717, and Publish'd by His Majesty's Special Command.*

“ **I** *Edward Tenison, Arch-Deacon of Carmarthen,*
 “ to the Intent that it may appear, that I have
 “ not consented, nor agreed to any thing done in
 “ this House against the Right Reverend the Lord
 “ Bishop of *Bangor*, nor acted undutifully towards
 “ the SUPREME HEAD in Earth of the Church of
 “ *England*, our most Gracious Sovereign Lord the
 “ K I N G, nor subjected myself to the Forfeitures that
 “ may be incurr'd, by submitting to any thing Thing
 “ done,

“ done, or attempted to be done, contrary to the
 “ **STATUTE** of **PREMUNIRE**, or any other
 “ Statutes or Laws of the Land ; Do hereby **P R O -**
 “ **TEST** against all the Proceedings relating to this
 “ Matter, (some of which Proceedings are set forth
 “ in a Paper that has been publish’d under the Title
 “ of *A Report of the Committee of the Lower House*
 “ *of Convocation, appointed to draw up a Represen-*
 “ *tation to be laid before the Arch-Bishop and Bishops*
 “ *of the Province of Canterbury ; concerning several*
 “ *dangerous Positions, and Doctrines, contained in the*
 “ *Bishop of Bangor’s Preservative, and his Sermon*
 “ *preach’d March the 31. 1717. Read in the Lower*
 “ *House May 10. 1717. and Voted, Nemine Contra-*
 “ *dicente, to be Receiv’d and Entred upon the Books*
 “ *of the said House. Publish’d from the Original*
 “ *Report. London : Printed for John Morphew,*
 “ *near Stationers-Hall. MDCCXVII.*) Being persua-
 “ ded in my own Mind, that the **WORD** of **GOD** is
 “ the only sufficient Foundation, upon which a true
 “ Protestant can build his Religion; and that the
 “ Doctrines contain’d in the Bishop’s Sermon preach’d
 “ before His Majesty, on *Sunday March 31. 1717*, and
 “ Publish’d by His Majesty’s special Command, are
 “ *true Protestant Doctrines*, and so perfectly agree-
 “ able to the **WORD** of **GOD**, reveal’d to us in the
 “ **BIBLE**, that there seems to me to be no just Cause
 “ for the Complaints made against them; which
 “ Complaints probably would never have been
 “ thought of, had not *some Men*, whilst they
 “ were making open Professions of **L O Y A L**
 “ **I N T E N T I O N S**, secretly design’d to cast a
 “ Blot

“ Blot and Contempt upon the the REGAL AUTHORITY ; and under the plausible Pretence of doing
“ Service to the Church, laid hold of an Opportunity of shewing their Personal Hatred and Resentment against the Bishop.

Subscribed, Feb. 14.

17¹/₈.

Edward Tenison.

FINIS.

ERRATA.

P Ag. 13. l. 26. instead of *whose Refusal*, (*if* — read (*whose Refusal*, *if* — p. 16. l. 10. instead of *deny it*, *if* — r. *deny it*. *If* — p. 22. l. 4. for *Machines* — r. *even Machines* — *ibid.* l. 17. instead of *shall be obliged* — r. *shall be obliged implicitly* — *ibid.* l. 17, 18. instead of *submit*. *That* — r. *submit*; *that* — p. 24. l. 12. *were inspired*, — N. B. Here a Reference should have been made to Arch-Bishop Wake's Prelim. Pref. to the Apostolical Fathers, p. 171, 172. — p. 28. l. 24. for *Convocation* — r. *Lower House of Convocation* — p. 30. l. 17. instead of *Delay*. *Neither* — r. *Delay*; *neither* —

Blot and Contempt upon the Royal Authority; and under the plausible Pretence of doing Service to the Church, laid hold of an Opportunity of shewing their Personal Hatred and Resentment against the Bishop.

Subscribed, Feb. 14.

Edward Tenslor.

F I N I S

E R R A T A.

P. 13. l. 22. instead of whole Royal. (i) — read (whole)
P. 15. l. 10. instead of deny it. —
P. 22. l. 4. for Machine — r. even Ma-
chine — with l. 17. instead of shall be obliged — r. shall
be obliged implicitly — with l. 17, 18. instead of justify.
P. 24. l. 12. were inspired —
N. B. Here a Reference should have been made to Arch-Bishop
William. P. 30. to the Apostolical Fathers. P. 131. 132.
P. 28. l. 24. for conversation — r. I own sort of con-
versation — P. 32. l. 17. instead of delay. Matter —
delay, either

